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Disce quasi semper victurus; vive quasi cras moriturus.

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Solemn, yet beautiful to view,
Month of my heart! thou dawnest here,
With sad and faded leaves to strew
The summer's melancholy bier.
The moanings of the wind I hear,
As the red sunset dies afar,
And bars of purple clouds appear,
Obscuring every western star.

Thou solemn month! I hear thy voice;
It tells my soul of other days,
When but to live was to rejoice,
When earth was lovely to my gaze!
Oh, visions bright—oh, blessed hours,
Where are their living raptures now?
I ask my spirit's wearied powers—
I ask my pale and fevered brow.

I look to Nature, and behold!
My life's dim emblems rustling round,
In hues of crimson and of gold—
The year's dead honors on the ground:
And, sighing with the winds, I feel,
While their low pinions murmur by,
How much their sweeping tones reveal
Of life and human destiny.

When Spring's delightful moments shone,
They came in zephyrs from the West,
They bore the wood-lark's melting tone,
They stirred the blue lake's glassy breast;
Through Summer, fainting to the heat,
They lingered in the forest shade;
But, changed and strengthened now, they beat
In storm, o'er mountain, glen, and glade.

How like those transports of the breast
When life is fresh and joy is new,
Soft as the halcyon's downy nest,
And transient all as they are true!
They stir the leaves in that bright wreath,
Which Hope about her forehead twines
Till Grief's hot sighs around it breathe,
Then Pleasure's lip its smile resigns.

Alas, for Time, and Death, and Care,
What gloom about our way they fling!
Like clouds in Autumn's gusty air,
The burial pageant of the Spring:
The dreams that each successive year
Seemed bathed in hues of brighter pride,
At last like withered leaves appear,
And sleep in darkness side by side!

The Gorgias of Plato.

In his *Gorgias*, Plato treats the question as to what the qualities of a statesman should be, and what principle he must follow in his actions and words. Will he, instead of purifying his people, reproving and correcting them, merely try to flatter their passions and satisfy their desires; and can he by so doing maintain his authority, without exposing himself to be afterwards abandoned, exiled, or killed by those very same persons whom he has corrupted, deceived, and led astray? or shall he, on the contrary, form them to temperance, and justice, without which all other advantages become useless and dangerous? The subject of the *Gorgias*, therefore, is a comprehensive one, and to him who desires to mingle in public affairs and take upon himself the charge of his fellow-men it furnishes matter for serious reflection. And not only the statesman, but also all those who follow the arts and professions can draw useful lessons from it. But what principle are we to follow in discussing its subject-matter, in order the better to understand and solve the various questions of which it treats?

Everything has its good, which constitutes its worth, and it is by this good that it conserves its existence. Thus, for instance, the good of a piece of furniture is the arrangement of its parts, and in this consists its beauty and solidity; the good of the body is strength and health; the good of the soul is knowledge and virtue. But the soul is manifold in her simplicity; besides Reason, she has Sensibility, which accompanies everyone of her acts. There can be no act, intellectual or moral, which is not accompanied by a sentiment of pleasure. Pleasure is the sentiment of harmony, and the soul experiences this pleasure whenever she acquires a perfection. But pleasure, being only the consequence of an act, ought never to be considered in itself, but only with reference to the act which gratifies the soul, and pleasure can never be a criterion of our actions, since the corrupt soul finds pleasure in any action that is in conformity with her present condition, as may be observed in regard to her passions. The more, therefore, the soul fulfils the object of her desires, the more pleasure she experiences; and the more a soul is corrupted, the farther she will endeavor to go in her corruption, till finally she dies.

With these fundamental ideas, we may readily understand the long discussion in the *Gorgias*. It consists of three parts: the first, where Gorgias tries to defend rhetoric, and to prove the excellency of this art by showing that it treats of a distinction that is of the utmost importance to man, namely, the just and the unjust; the second, where Polus defends the art of his master by showing the power and the ascendancy which it gives the orator; and the

third, where Callicles, their friend, rejects justice as a vain fiction and tries to show that power and riches should be the only object of man's endeavors, and that rhetoric is an excellent art, in so far as it procures the orator these precious things. Hear, now, the simple but strong answers of Socrates to each of them:

Rhetoric, said he to Gorgias, is, according to your definition, the art of persuading in general on any subject whatever: the art of persuading, for instance, the judges on the tribunal, the people and the senators in the assemblies, where there is question of right and wrong. If rhetoric is only the art of persuading, it does not resemble the sciences, which at the same time teach us the objects of which they treat. And as there cannot be a true and a false knowledge, rhetoric cannot produce knowledge, but only a belief; and as a belief may be true or false, it necessarily follows that rhetoric can produce false beliefs, lead the people into error, and precipitate them into the most foolish and dangerous enterprises. But you pretend, continued Socrates, that rhetoric ought never to be made use of without distinction, nor indiscriminately against everyone, just as an experienced fighter should never abuse his strength and skill by striking his father, his mother, or any of his friends; and so the art ought not to be accused of the bad use certain orators make of it; nor are the masters to be blamed who have taught them, but only those are to be punished who have abused their talent. But from this results a consequence which confounds rhetoric. For, either the orator must speak what is just and what is unjust without knowing what it is, and must effect persuasion in those that do not know it any better than he—and what does rhetoric in this case amount to?—or he must know what just and unjust are. Now he who knows what just is, is just; and he who is just, performs just actions. The orator, then, in this last supposition, is a just man, and is resolved only to perform just actions, and never to commit any unjust ones; how then is it possible that he can make a bad use of his art and lead astray those whom he addresses? Rhetoric, then, is no art; it is a simple instrument of persuasion; it persuades an ignorant populace, which if it were enlightened would not need the treacherous eloquence of the orator.

Gorgias being thus brought into contradiction with himself, Socrates turns to Polus, who had come up to defend rhetoric by the brilliant results to which it leads. He begins by bringing it down from the high rank it had usurped, and pretends that it is not at all an art, but only a poor practice whose object is to procure pleasure. To prove this assertion, he makes a classification of the arts; as they all have reference to man, and as man consists of body and soul, he divides them into two classes: namely, those that have for object the good constitution of the body, and those that have for object the good constitution of the soul. The first class comprises gymnastics and medicine; the second, legislature and justice, which correspond to the first.

These four arts tend always to the welfare of the body and the soul; but flattery, afterwards, has divided itself also into four parts, and has crept into every one of the four preceding arts and taken its appearance. Into medicine thus has crept the cuisine, which renders the meals as agreeable to the body as possible; that detestable cuisine, which only compromises the health procured by medicine; into gymnastics has crept the toilet, an ignoble and fraudulent fashion, which deceives the eye and gives the body

a false beauty instead of the natural one produced by gymnastics; into legislature has crept sophistry, which teaches man to falsify the moral rules laid down by legislature; and into justice has crept rhetoric, a thing not less condemnable than the cuisine. Such then is rhetoric, and nothing more. But you are astonished, continued Socrates, at the power which rhetoric gives to orators when you see them haranguing the people, persuading them, and disposing of their lives and their fortunes as they wish. But I say that the power given by rhetoric is no true power, none worthy of the name; it is no more real or sincere than the power exercised by tyrants over their subjects; because these persons, whether orators or tyrants, never do or obtain what they really wish, but only what seems most advantageous to them; and so men in general never really wish what they are actually doing, but only that with reference to which they do what they are doing. The sick, for instance, do not wish the bitter medicine, but the health which is expected to be the result of it; and so when men do these things with the intention of doing what seems most advantageous to them, they always do what they think themselves obliged to do, and there can be no power nor any true will.

The power of an orator and of a tyrant, then, is not to be envied, because in the second place it is unjust, and renders unfortunate the one who possesses it; if it be true, and in answer to a few questions put to him by Socrates Polus was forced to admit it, that to commit an injustice is worse—and consequently does the soul more harm—than to receive it. And moreover the power of the orator is so much the less to be envied, since by it he can do wrong without being punished for it, and thus incurs no smaller injury by not accepting the remedy for the evil in his soul, for in every act there is an agent and a patient, and the act of the patient is proportioned to that of the agent. Now to suffer a punishment is the part of the patient; and he suffers it through the agent; the agent who punishes with reason, punishes justly; his act is just, and the patient suffers justly. The agent then and the patient both do a beautiful act, since what is just is beautiful. Now the beautiful is agreeable or useful; and justice which punishes being more beautiful than medicine that heals, it must be something more agreeable or more useful, or both at the same time. But it is evident that it is not more agreeable; consequently it must be more useful. Undoubtedly medicine delivers from a great evil, which is sickness; but justice, which punishes, delivers from a still greater evil, which is injustice; and he who lives without delivering himself from injustice is by far more miserable than he who neglects to deliver himself from sickness.

Rhetoric then is of no use to defend one's self nor to defend one's friends. And if one has committed an injustice, far from having recourse to rhetoric he should go and present himself before the judge as before a physician, accuse himself and ask the blows, the chains, exile, and even death itself if he has deserved it. The greatest evil is, not to undergo a bodily punishment, but to leave injustice in one's soul, which ruins and kills it.

After the defeat of Polus, Socrates turns to Callicles, who had attacked him with the following words: It was an easy thing for you, Socrates, to bring Gorgias and Polus in contradiction with themselves, because they accorded you more than they ought. Something else is the order of nature and the order of the laws. According to the laws it is more disgraceful to commit an injustice than

to receive it. But to suffer insults or any injustice is the part of a coward, of a slave, incapable of defending himself and unworthy of the life he lives. The order of the laws is a factitious and a treacherous order, which the weak and the multitude have established to restrain the most powerful and to prevent them from taking advantage of their ability in society; but nature wants that the best have more power, riches and pleasure than the one who is worthless. This order is observed by the animals, where the stronger devour the weak; by the nations, where the most courageous dictates its laws to the pusillanimous. We on the contrary teach that justice consists in equality; we serve the most powerful and we entertain them like young lions. But let a man of great character once arise and he will break all these fetters, trample under foot all our laws and conventions, and will take the lot his talents and his courage deserve.

Behold we now the manner in which Socrates confounds this high-minded despiser of order and justice. In the first place he asks him what he understands by the expressions "the most powerful" and "the best"? Are they equivalent to each other, and does Callicles mean the strongest by the most powerful, as he seems to have suggested when he said that the greater nations ought to command the smaller ones, because these are weaker? Callicles having answered in the affirmative, and asserted that by the expressions the best, most powerful, and strongest, he means the same persons, and that they are these very persons who according to the law of nature ought to be in everything above their fellow-men, Socrates went on to show that also in the order of nature the multitude and the greater number give the law, since they are more powerful than the individual. These laws, then, are also those of the best, and consequently are all-beautiful. The greater number think that justice consists in equality, and already Callicles is forced to accept that not only in the order of the law, but also in the order of nature, it is worse to commit an injustice than to receive it.

Callicles now retracts, and asserts that by "the most powerful," he does not mean the strongest—sometimes perhaps only a collection of slaves or people, with no other merit than bodily strength—but the wisest; so that, according to the order of nature, the wisest and the best ought to be better off than other men.

Which, however, Socrates began, are the wisest and best? In medicine, it is the physician; in the other arts it is, for instance, the cook, the tailor, the shoemaker, etc.; they are all skilled in their respective professions, and according to Callicles they ought to have, the one more food and drink, the other more cloth, the other more boots, etc. But how is this in agreement with nature?

Callicles, indignant to see himself again refuted, reproved Socrates for having nothing else to speak of except cooks, and boots, and tailors, and the like. He would not lower himself so much, and by "the best" he understands those capable of governing cities, of conceiving great projects and of executing them with firmness and courage; and those who command others will not command themselves, because only the weak are temperate, and he who wants to live happy must give free rein to all his passions and enable himself to satisfy them. Temperance and justice, then, we must leave to the multitude, who, unable to satisfy their desires, have deemed it good to recommend virtue.

But if happiness were to consist in having many passions and in being able to satisfy them, the life of the debauchee

would be very happy; and still we see—and Callicles was very soon compelled to believe it too—that it is sad, miserable, and disgraceful. Socrates then again proceeded to prove that with these pleasures there can be no good—without which no happiness is possible—in such a life; for if in pleasures we distinguish those that are honest and those that are not, we must observe that there is a difference between pleasure and good, for there is one thing we call knowledge, and another we call virtue. By common concurrence these are considered good, and must not be confounded with pleasure.

Pleasure and good have quite different characteristics. Good and evil succeed each other, and where there is good there can be no evil. In an act of virtue, for instance, good and evil cannot exist together; but in the satisfying of a want we have pleasure and pain at the same time: pleasure, because a want is satisfied; and pain, because it is not satisfied entirely; the agreeable sensation also ceases with the want which has caused it; but good does not cease at the same time with evil: the act of virtue subsists both in him who has done it and in the exterior good he has performed, and so there is a difference between the good and the agreeable.

Moreover, the good is the very substance of beings, whilst pleasure is only a phenomena common to all; good and bad, wise and foolish, all experience pleasure; cowards experience as much pleasure in fleeing as the brave in remaining at their posts and dying in battle.

Then the good is also order, and this order constitutes the good of a thing. An artistic work consists only in the arrangement and proportion of its parts, and as soon as one increases or is displaced, disorder enters, and the whole thing is disfigured or lost. A house is good as long as it is subjected to rule and discipline. And so also is it with our soul and body. When order reigns in the body, we have strength and health; if in the soul, we have temperance and justice.

We, then, must not despise temperance and justice, and give full rein to our passions; for by this we would bring disorder in our soul, taint and corrupt it; we ought, rather, choose to live with a sick body than with a vicious and corrupted soul. We must, on the contrary, moderate our desires, and not covet more than others, so as not to disturb the equality which reigns in heaven and on earth. An insatiable man is necessarily the enemy of God and of men; he breaks all the relations they have with each other, and sooner or later they will turn against him and crush him.

A good orator then, will not nourish and excite the passions which ferment in the soul; he will endeavor to calm them, he will know how to withstand his audience, and at all cost will procure them the greatest benefits of this world, temperance and justice. He will not imitate Miltiades, Themistocles, and Pericles, who have flattered the passions of their contemporaries and have fallen victims to their want of firmness. When, then, the politician, as well as the orator, when speaking to his people, inspires them with virtue, he has no such thing to fear; it is not the great monuments and the victories a statesman may procure the people that gain him their affection; all such great things only make him proud and draw upon him the jealousy and hatred of his subjects; whilst the simplest and the smallest virtue deposited in their hearts has a greater power, and unmistakably attaches them to those very persons who have instructed them.

N. S.

Ærolites.

There are many laws in nature which as yet have not been discovered, and among such is the motion of ærolites in space. We may assume, also, that there are bodies moving in space which on account of their minuteness cannot be seen by the naked eye or by the aid of the telescope, and we have not so much to fear the destruction of our planet by collision with a comet as the smashing of our head by one of those ærolites which visit us now and then. Everybody knows that, ever since 1833, on every 14th of November thousands of telescopes and hundreds of thousands of naked eyes have been watching, all over the world, for some unusual phenomena in the midnight sky. It is not of the star-showers which are so numerous seen on that night that I wish to speak, but of a class of meteoric bodies much larger and more extraordinary, and which have a far earlier mention in the records of meteoric history. They are already described by Pliny, Livy and Plutarch. Pliny speaks of one the size of a wagon, which had fallen into the Hellespont. Shooting-stars are familiar to everybody; not so ærolites. We might call the former peaceable, natural; in a word, they disturb no one by eccentric behavior; but the latter are known as unnatural, brilliant, and noisy,—dashing wildly over immense space, and creating great disturbance among the inhabitants of our sphere. To the inquiring mind, the question naturally occurs here, What, then, is an ærolite? The name—from the Greek words *æēr*, the air, and *lithos* a stone—is easily enough understood, but what is the object itself to which the name is applied? We say, a meteor that has entered our atmosphere. The shooting-star is content with its orbit; but the ærolite, without permission, intrudes upon ours. It is a stone which, with accelerating velocity, approaches our earth nearer and nearer, igniting by the friction produced in its rapid course through the air, and finally exploding, sometimes with a loud report, and throwing the *débris* on the surface of the earth. Now in regard to the origin of the ærolites there are three hypotheses. First, that they are meteors formed in the atmosphere by the aggregation of particles, in the same manner as rain and hail. Second, that they belong to the moon, and were thrown away from its volcanoes with such force as to bring them near enough to the earth to be influenced by attraction. This is the theory of Laplace. Its origin is as follows: Chladni, a German philosopher, maintained first that these occasional masses of stone fell from the air. In the year 1802 a paper was read by Edward Howard before the Royal Society in London giving an analysis of the Banares ærolite, which had fallen four years previously. Mr. Howard, with all English scientists of that day, accepted the theory of Chladni, that these iron-stones were not of terrestrial origin, called in question by the French *savants*. Curiously enough, while the discussion was going on, in 1803, a remarkable fall of stones occurred at L'Aigle, in Normandy. Biot, the mathematician, was appointed to investigate the fact, which he did, however, only to confirm the hypothesis of Howard. Laplace then, in an address to the Academy, said: "It is possible for stones to be thrown upon our earth by volcanoes in the moon. Do not reject, therefore, as impossible, a fact which deserves to be carefully examined; gather all the facts, endeavor to discover the truth, and, if terrestrial physics cannot explain the origin of these stones, we must seek it in celestial physics."

Laplace did not think that this would be taken as a the-

ory of his on the subject, for he had formed none. There is no reason why volcanoes should project stones from the moon. Laplace gave this as a possibility, in order to turn the attention of the academicians towards investigating phenomena of which they were disposed to doubt. Cuvier, that great light in natural history, affirmed that this phenomena of stones falling from the atmosphere, as known both in antiquity and during the middle ages, had only been established as a truth in physical science during the previous ten years by the conjectures of Chladni, the analyses of Howard, and the researches of Biot.

The last of the hypotheses is that itself of Chladni, who published his views in a tract at Riga and Leipsic, in the year 1794, and still more fully in his great work on this subject, published in Vienna in 1819. His theory is that these bodies are small planets or fragments of planets moving through space, which on entering our atmosphere lose their velocity and fall to the earth. As to the accepting of the first, we may remark that it is a mere supposition, and does not explain the source whence the vapors are derived, as none such have ever been detected in the atmosphere; and also how, if collected, the velocity given the ærolites has been obtained.

As to the theory of Laplace, there are two objections urged by Albers and other astronomers. First, that the moon cannot have the forces to project these meteors with such velocity as they actually are observed to possess. Secondly, if all the supplies of these bodies that are known to have fallen upon the earth, and still continue to fall, and of those moreover which may be supposed to be projected in another direction from that of the earth, be abstracted from the moon, that satellite must rapidly diminish, become finally a moderate-sized meteor, and explode like the rest. As to the third theory of the origin of ærolites, Prof. Nichol states that of Chladni, as follows: "Through the interplanetary spaces, and, it may be, through the interstellar spaces also, vast numbers of small masses of solid matter may be moving in irregular orbits; and these, as they approach any planet of powerful gravitation, such as the earth, will be disturbed and may fall towards its surface. There were some objections to this theory, which modern chemistry and physics have effaced, as the presence of heat, etc."

The composition of the ærolite is considered to be principally native iron alloyed with nickel and other metals, as cobalt, copper, alumina, and zinc. Meteoric iron occurs in nearly all meteorites, and almost wholly constitutes a large part of those that have been discovered. There is a mass weighing 1,635 pounds in the cabinet of Yale College; it came from Texas. In Chaco-Gualamba, South America, there is one weighing 30,000 pounds.

Ærolites also possess importance in regard to geology; for Erman, in his archives for Russia, 1641, cites a very circumstantial account, drawn up by a Russian miner, of the finding of a mass of meteoric iron in the auriferous alluvium of the Altai, in Asia. Bolides are similar to ærolites, with this difference that they do not carry with them stones, and shine with more brilliancy, and that they do not burst with a loud report as do the ærolites.

The number of authentic bolides and ærolites now catalogued is more than twenty-five hundred.

—But for my charming voice I should be a disgrace to nature, said the jackass, setting up a terrible bray.

Pilgrimages.

A year ago we gave, on the occasion of the pilgrimage to Notre Dame, a short account of the origin of this devout practice. We are tempted now to repeat in substance what we then said, because of the interest which the second pilgrimage, which took place on the Feast of the Rosary, has excited here.

It is natural to every age and people to visit those places and objects which are hallowed by their connection with great events and great men; we love even in thought to trace our steps to Rome and to Athens, to the ruins of some great feudal castle now covered with ivy and the moss of ages; we count among our most pleasing recollections our visits to the tombs of the great, and the tomb at Mount Vernon yearly attracts the steps of thousands of Americans. This spirit is common to all ages and to all men. In the early periods of history we find reigning in the hearts of men a strong disposition to visit those places which were hallowed by religious associations; and when the storms of persecution which afflicted the Church had blown over, and Christianity became recognized by the powers of the earth, long journeys began to be made to the Holy Land, the scene of the marvellous acts in the life of the Saviour. These pilgrimages were made to quicken the devotion of the parties making them, and to satisfy for sins committed; and it was not an unusual thing for him who had done wrong to undertake as a penance to visit those places sanctified by the sufferings of the God-Man. Constantine and Helena had caused churches to be erected to mark the places associated with the great events of our Lord's life; the number of pilgrims constantly increased; and notwithstanding the persecutions of the Christians under Julian the Apostate, the inroads of Goths, Huns and Vandals, and the conquest of Jerusalem by the Saracens, these pious journeys could not be checked. By the Christians the pilgrims were everywhere received with bountiful hospitality; many of them carried neither arms nor money, —the passport of their Bishop being the only thing in their possession. At first, even the Saracens permitted the Christian pilgrims to visit the Holy Sepulchre at Jerusalem without molestation; but when the rude Turks took possession of Palestine it became very different, and the repeated complaints of pilgrims returning from the Holy Land occasioned the excitement which led to the Crusades.

It has been fashionable to regard those pilgrimages as little less than foolishness: but they ought not to be so considered. They served to excite the devotion and increase the faith of those who undertook them, and they afforded the sinner an excellent method of doing penance for his crimes. Neither were they wanting in their practical results, the great thing required by the people of our day from every undertaking. They did much towards spreading civilization, and it was by means of them that the silks and gems and other products of the East were brought to Europe.

Judea, however, was not the only country to which pilgrimages were made; pious pilgrims penetrated the solitudes of the Thebais, which resounded with the hymns of devout hermits and monks. In Europe there was no country which had not its shrine. Some spots, however, attracted a much larger concourse than others. This was the case, for instance with Rome, Compostella and Tours. At Rome the great object was to visit the tomb of St. Peter, which even now attracts to it the pious Catholics of all nations.

The Holy House of Loretto has to this day its numerous pilgrims, and the offerings made at the shrine are great in number and many of them of much value. Treves at one time was the place of many pilgrimages, and at the shrine in that city in eight weeks no less than a million pilgrims paid their devotions. The great shrine in Spain was that of St. James of Compostella, which was visited by devout people from all parts of Europe. In France, the shrine of St. Michael, in Normandy, was the most famous. Thousands of people visited it yearly, and there are no less than a dozen names of kings who paid their devotions there. In England the principal shrine was at Walsingham, but that of St. Thomas à Becket at Canterbury became famous, no less than one hundred thousands persons having been registered there at one time. In Ireland, a shrine situated in a cave on a small island in Lough Derg, in the County Donegal, attracted to it large numbers of pilgrims.

These pilgrimages to great shrines, like those to the Holy Land, were not wanting in practical results. The learned Rûhs considers them to have been the great means of communication between the various nations of the middle ages and as having promoted the diffusion of many arts, and improvements of various kinds, at a time when travelling was dangerous, when no newspapers were published, and when the peaceful intercourse of nations was so little developed.

In later years large pilgrimages were not made. Now however, in France and other countries, immense numbers attend. The great shrines at Lourdes, Paray-le-Monial and other places have become famous, and it was but a few years since when the English pilgrimage to Paray-le-Monial, headed by a number of the most distinguished Catholics in Great Britain, attracted so much attention. In America there have not been a great number of pilgrimages made. The one to Lourdes and Rome, some few years ago, is well known. There have been a few made in Maryland, and the shrine of St. Anne de Beaupré, in Canada, has become well known in that country. Archbishop Lynch of Toronto has established a shrine near that city which attracts many pilgrims.

A year ago, Rev. A. B. Oechtering, of Mishawaka, Ind., started a pilgrimage to the new Church of Our Lady of the Sacred Heart at Notre Dame, which was attended by the members of his congregation. This year, under his auspices, the pilgrimage was again made, and on Rosary Sunday some three thousand pilgrims were entertained at the same place. This pilgrimage is now to be a permanent thing, and each year the number taking part in it will be augmented. Besides this pilgrimage, there are many people in the neighborhood of Notre Dame who make on the Feast of the Portiuncula, the 2d of August, visits to the shrine of Our Lady of the Angels at Notre Dame. On the 3rd of May, the Feast of the Finding of the Holy Cross, and the 14th of September, the Feast of the Exaltation of the Holy Cross, many pious people in the neighborhood also make pilgrimages to the little Chapel of the Holy Sepulchre, in the graveyard of the community here.

Orpheus and Amphion.

Cicero quotes Aristotle as affirming that there was no such man as Orpheus. But Aristotle is at least alone in that opinion. And there are too many circumstances known respecting Orpheus, and which have obtained the

consenting voice of all antiquity, to allow us to call in question his existence. He was a native of Thrace, and from that country migrated into Greece. He travelled into Egypt for the purpose of collecting there the information necessary to the accomplishment of his ends. He died a violent death; and, as is almost universally affirmed, fell a sacrifice to the resentment and fury of a woman of his native soil.

Orpheus was doubtless a poet, though it is not probable that any of his genuine productions have been handed down to us. He was, as all the poets of so remote a period were, extremely accomplished in all the arts of vocal and instrumental music. He civilized the rude inhabitants of Greece, and subjected them to order and law. He formed them into communities. He is said, by Aristophanes and Horace, to have reclaimed the savage man from slaughter, and an indulgence in food that was loathsome and foul. And this has, with sufficient probability, been interpreted to mean, that he found the race of men among whom he lived, cannibals, and that to cure them the more completely of this horrible practice, he taught them to subsist upon the fruits of the earth. Music and poetry are understood to have been made specially instrumental by him to the effecting this purpose. He is said to have made the hungry lion and the famished tiger obedient to his bidding, and to put off their wild and furious natures.

This is interpreted by Horace and other recent expositors to mean no more than that he reduced the race of savages, as he found them, to order and civilization. But it was at first, perhaps, understood more literally. We shall not do justice to the traditions of those remote times, if we do not, in imagination, transport ourselves among them, and teach ourselves to feel their feelings, and conceive their conceptions. Orpheus lived in a time when all was enchantment and prodigy. Gifted and extraordinary persons, in those ages, believed that they were endowed with marvellous prerogatives, and acted upon that belief. We may occasionally observe, even in these days of the dull and literal, how great is the ascendancy of the man over the beast when he feels a full and entire confidence in that ascendancy. The eye and the gesture of man cannot fail to produce effects, incredible till they are seen. Magic was the order of the day; and the enthusiasm of its heroes was raised to its highest pitch, and attended with no secret misgivings. We are also to consider that, in all operations of a magical nature, there was a wonderful mixture of frankness and *bonhomie*, with a strong vein of cunning and craft. Man, in every age, is full of incongruous and incompatible principles, and when we shall cease to be inconsistent, we shall cease to be men.

It is difficult to explain fully what is meant by the story of Orpheus and Eurydice: but in its circumstances it bears a striking resemblance to what has been a thousand times recorded respecting the calling up the ghosts of the dead by means of sorcery. The disconsolate husband, has, in the first place, recourse to the resistless aid of music. After many preparatives he appears to have effected his purpose, and prevailed upon the powers of darkness to allow him the presence of his beloved. She appears in the sequel, however, to have been a thin and fleeting shadow. He is forbidden to cast his eyes on her, and, if he had obeyed the injunction, it is uncertain how the experiment would have ended. He proceeds, however, as he is commanded, towards the light of day. He is led to believe that his consort is following his steps. He is beset by a multitude of un-

earthly phenomena. He advances for some minutes in confidence. At length he is assailed with doubts. He has recourse to his auricular sense, to know if she is following him. He can hear nothing. Finally, he can endure this uncertainty no longer, and in defiance of the prohibition he has received, cannot refrain from turning his head to ascertain whether he is baffled, and has spent all his labor in vain. He sees her; but no sooner does he see her than she becomes evanescent and impalpable; farther and farther she retreats before him; she utters a shrill cry, and endeavors to articulate; but she grows more and more imperceptible; and in conclusion he is left with the scene around him in all respects the same as it had been before his incantations. The result of the whole that is known of Orpheus is, that he was an eminently great and virtuous man, but was the victim of singular calamity.

We have not yet done with the history of Orpheus. As has been said, he fell a sacrifice to the resentment and fury of the women of his native soil. They are affirmed to have torn him limb from limb. His head, divided from his body, floated down the waters of the Hebrus, and miraculously, as it passed along to the sea, it was still heard to exclaim in mournful accents, "Eurydice, Eurydice!" At length it was carried ashore on the island of Lesbos. Here, by some extraordinary concurrence of circumstances, it found a resting place in a fissure of a rock overarched by a cave, and thus domiciliated, is said to have retained the power of speech, and to have uttered oracles. Not only the people of Lesbos resorted to it for guidance in difficult questions, but also the Asiatic Greeks from Ionia and Æolia; and its fame and character for predicting future events extended even to Babylon.

The story of Amphion is more perplexing than that of the living Orpheus. Both of them turn in a great degree upon the miraculous effects of music. Amphion was of the royal family of Thebes, and ultimately became ruler of the territory. He is said, by the potency of his lyre, or his skill in the magic art, to have caused the stones to follow him, to arrange themselves in the way he proposed, and, without the intervention of a human hand, to have raised a wall about his metropolis. It is certainly less difficult to conceive the savage man to be rendered placable, or to conform to the dictates of civilization, or even wild beasts to be made tame, than to imagine stones to obey the voice and the will of a human being. The example, however, is not singular, and hereafter we shall find related that Merlin, the British enchanter, by the power of magic, caused the rocks of Stonehenge, though of such vast dimensions, to be carried through the air from Ireland to the place where we at present find them. Homer mentions that Amphion and his brother Lethus built the walls of Thebes, but does not describe it as having been done by miracles.—*Lives of the Necromancers.*

Art, Music and Literature.

—The last "Meistersinger" of Nuremberg, Herr Best, died lately at Ulm, in his 80th year. He was a grave-digger.

—Mr. Theodore Thomas is to open a series of concerts to be given at Harvard College, under the direction of Mr. J. K. Paine, the organist.

—The Academy of Saint Cecilia at Rome has opened a subscription for the erection of a monument to the celebrated composer Palestrina.

—The London *Athenæum* objects to the series of condensed classics now in course of publication by the Messrs.

Holt, of New York, on the ground that a good novel is never too long, and none but good novels can be considered classics. The selection of "Ivanhoe" for the first experiment is peculiarly unfortunate.

—There is some talk in Milan of organizing an association of lyrical composers, for the purpose of removing the obstacles in the path of poor musicians desirous of writing for the stage. It appears that in Italy a composer who is unknown, or nearly so, cannot, in most cases, get an opera produced without paying from four to ten thousand francs, which the manager demands as a protection against failure. Aided by subscriptions from certain generous and wealthy lovers of music, the association would hire or build a theatre for lyrical beginners.

—Prof. Charles Davies, author of several Arithmetics, Algebras and other mathematical works, died at his residence, at Fishkill, New York. Prof. Davies was born in Litchfield, Conn., in 1798, and became a professor of Mathematics at West Point in 1824, a position he held until 1837, when he resigned and visited Europe. On his return he was made Professor of Mathematics in Columbia College, New York. His Elementary Algebra was first published in 1839, his Elementary Geometry and Trigonometry in 1840, his Practical Mathematics in 1852, and his other mathematical works since then.

—Mr. Theodore Thomas announces "that the tenth season of the Symphony Concerts will begin Saturday evening, October 28. Mr. Thomas will combine with his orchestra, this winter, a chorus of picked voices, which he intends to make permanent. In arranging programmes for symphony concerts, the difficulty has always been to find such vocal numbers as would lend variety, without disturbing the unity of the programme. To overcome this difficulty, the chorus will be organized, and Mr. Thomas hopes in time to make it, in point of execution, a worthy co-worker with the orchestra. By this combination a number of shorter works for chorus and orchestra, written for this class of concerts, can be presented to the subscribers, and the programmes made more varied, while the strict character of the symphony concerts is preserved."—*American Art Journal*.

—In the autobiography entitled "Fifty Years of My Life," by the Earl of Albemarle, just republished in this country by Henry Holt & Co., is the following description of a dinner at the house of Rogers, the poet, in 1854: "It does not often fall to the lot of a man to be one of a dinner-party of five, in which there should be two nonagenarians. Yet such was my case when, in the summer of 1854, I took my cousin, Sir Robert Adair, the diplomatist, to dine with Mr. Samuel Rogers, the poet. The late Duke and Duchess of Bedford completed our quintette. The conversation at dinner turned upon the authorship of 'Junius.' Everyone assigned it to Sir Philip Francis. I happened to be the only one at the table who had not been personally acquainted with that gentleman. The others had all met him at Woburn in the time of the fifth and sixth Dukes of Bedford. 'How,' I asked Rogers, 'could a man accept the hospitalities of sons whose fathers he had so maligned?' I was answered that he was fond of good company and good cheer, and he was sure to find both at the Abbey. Of his love of the pleasures of the table the poet gave us a sample. At a city feast, Francis sat next a gentleman who was slowly enjoying some turtle soup, evidently reserving a large lump of green fat for a *bonne bouche*. Sir Philip looked upon the process for some moments with an envious eye. At last he seized upon the delicious morsel with his fork and transferred it to his mouth. He then gave the stranger his card, saying, 'Sir, I am ready to make you the most ample apology, or to give you the satisfaction of a gentleman, but I must say you had no right to throw such a temptation in my way.' The citizen, much as he loved calibash, loved life more, and was content to accept the first of the alternatives.

—The death of Father John Perrone, of the Society of Jesus, occurred in Rome on the 28th of August, after a brief illness. His long and laborious life was spent entirely in the service of the Church. He was born in Chieri, in Piedmont, on the 11th of March, 1794, studied in the archiepiscopal seminary at Turin, and took the degree of Doctor of Divinity in Turin University. On the 10th of November,

1815, he became a member in Rome of the Society of Jesus, then lately restored to activity by Pope Pius VII. Shortly afterwards he was ordained priest. For seven years he was Professor of Theology in the Jesuit house at Orvieto. His skill in theology was such that when Pope Leo XII restored to the Jesuits the Roman College, Father Perrone was made the Professor of that faculty. He held that chair until 1853, with two brief intervals, one, of three years, while he was Rector of the College of Ferrara, and another of little more than a year during the revolutionary storm of 1848, when the Jesuits were compelled to leave the Roman College, and Father Perrone went to England, where he taught theology. In 1853 Father Perrone passed from the chair of theology to be Rector of the Roman College and Head Prefect of Studies, a position which he occupied until he was expelled from the college by the Italian Government. Father Perrone then removed to the Gregorian University. It is almost superfluous to say that Father Perrone's theological lectures attracted students from all parts of Europe and America. Among his pupils may be recognized several Cardinals and very many Bishops and Professors, whose boast it is to have learned theology under Perrone. His printed works are text-books in all Catholic Universities. He was also "Consultor" of many Congregations in Rome, Theologian of the Dataria Apostolica, and and Theologian of several Cardinals. He had a principal and most laborious part in the studies preliminary to the Definition of the Immaculate Conception and to the assembling of the Vatican Council. His *Theological Prelections* went through 30 editions in 40 years, and the *Compendium* had 31 editions in 30 years. His *Theological Disquisition on the Defining the Immaculate Conception* was translated into French, German, and other languages. Father Perrone's influence on the religious thought of the learned part of the Catholic world was immense. He was highly honored by the leading members of the Catholic Episcopate throughout Europe and received signal marks of favor from the rulers of the Church, and especially from the reigning Pontiff, Pius IX. For some time past, years and infirmities weighed down the reverend form of the learned Jesuit. He was seen sometimes walking, supported by an attendant, in the evenings, and evidently suffering from the burden of years. He received the Holy Sacraments a few days before his death, and a few moments before expiring raised his hands and eyes in devotion towards heaven.—*London Tablet*.

Books and Periodicals.

—We are in receipt of *The North and West Illustrated*, a work compiled by Mr. W. H. Stennet, Gen'l Pass. Agent of the Chicago and Northwestern Railway Co. This pamphlet is well illustrated and contains a great deal of information which is of great service to tourists and those who travel for business. We would recommend all who intend travelling through the West to examine this work before starting, as it is a most excellent guide.

—Church's *Musical Visitor* for October contains: I, Wagner and the Art Work of the Future; II, Concerning Chorus Drill; III, The Bayreuth Festival; IV, Imitation; V, Giachino Rossini (Continued); VI, The Contestants, an Idyl; VII, Feuilletton from Chicago; VIII, The Charms of Music; IX, Cincinnati's Great Music Hall; X, New York behind in Musical Progress; XI, Editorial; XII, Normal Corner; XIII, Correspondence; XIV, Musical Hopper; XV, Publishers' Department; XVI, Music—"Kiss me Good Bye"; "1001 Nights Walzes"; "The Hidden Path"; "Love's Adieu."

RECUEIL DE LECTURES: A L'USAGE DES ECOLES. Par une Sœur de St. Joseph. New York: D. & J. Sadlier & Co., 1876.

We are pleased with this really good French text-book. It contains lessons and exercises in the French language from the alphabet up to the most elaborate style of writing. We can safely recommend it to schools and academies in which this language is taught, feeling confident that it will be of good service both to teacher and to scholar.

—In a quarrel, it is always the well bred who give way first.

Notre Dame Scholastic.

Notre Dame, October 7, 1876.

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To the Members of Societies.

No one disputes the fact that students in order that they may prepare themselves for speaking in public, and on real business, require exercise in the art of persuasion. This is the great thing necessary for them. Without it they can do nothing. Hence it is that in colleges literary and debating societies have always been fostered and encouraged by the authorities; for in these societies, when rightly conducted, the student has every encouragement to progress in the study of oratory. It is true that when a society is not properly conducted it may be of serious harm, leading the young man to give himself to flimsy and wordy declamation, and accustom him to speak impudently on whatsoever subject may be presented for discussion, notwithstanding he is wholly unacquainted with it. But when the society is rightly conducted, when all the members are taught to be temperate and to the point in their practice of speaking, they come to understand that they should never express themselves on subjects upon which they are not well informed.

When young men are persuaded that it is to their interest to be well prepared before taking part in a debate, then it is that the opportunities afforded them in such societies turn most materially to their advantage.

It is the great ambition of some to be able to make a brilliant display of their powers of oratory, to be considered in fact great extemporaneous speakers. Were they really such, it would no doubt be a great accomplishment; but young men should recollect that there are very few good extemporaneous speakers, and those few have become such only through long practice. When they began exercising themselves in oratory they gave themselves not only to practice in declamation but also to exercise in composition. It was necessary for them first to store their minds with a large fund of general knowledge; they had to drink at the fountain of poetry in order to find embellishments for their style; they had to store away in their minds the facts of history and a knowledge of human nature, and master the abstruse questions of philosophy. All these were necessary for them that they might become great orators. With practice? you say. Yes, with practice; but not practice in extemporaneous speaking while young. They practiced, but they first gave themselves to a long and thorough preparation before they ventured to speak. It is a foolish idea to suppose that an ordinary young man can, without any preparation, address with success the members of his society on any subject that may come under discussion—and we trust that no one here will ever lack judgment so far as to attempt it.

We believe that if a young man would succeed in oratory he should, when intending to speak before his society on

any subject, study up everything connected with that subject. This is the first thing required of him. Having done so, he should next write out his speech in full, and commit it to memory. With a little practice he can then address his audience with some hope of success. Unless he has made these preparations he is in great danger of failure. If the members of all the literary societies in the college would insist that this be done, then will their societies prove of great service to them. They will create a spirit of emulation, will encourage all to acquire knowledge, and develop among them a habit of study.

Gregorian Chant.

Since the inauguration of the movement giving all the students the privilege of singing in church the grand old Plain Chant, it may perhaps not be out of place to say a few words in defence of this much abused yet only *real* liturgical church music.

In the sixth century St. Gregory the Great undertook to improve the Ambrosian Chant, which had then been in use in the Church for over two centuries, being introduced by St. Ambrose, Bishop of Milan. St. Augustine, a disciple of St. Ambrose, speaking of the Ambrosian Chant, says: "As the voices flowed in my ears, truth was instilled into my heart, and the affections of piety overflowed into tears of joy. The Church of Milan had not long before begun to practice this method. It was here first ordered that hymns and psalms should be sung after the manner of Eastern nations, that the people might not languish and pine away with a tedious sorrow; and from that period it has been retained at Milan, and imitated by almost all the other congregations in the world." At present, the *Te Deum*, which is sung at Notre Dame frequently in the course of the year, is perhaps the only specimen of Ambrosian Chant familiar to our readers.

St. Gregory may well be considered the patron of those who teach vocal music, and it may be some consolation to this afflicted class to know that even in "that good old time" boys were boys; and the fact of having a Saint and Sovereign Pontiff for a teacher did not always prevent them from being restive. A century afterwards the whip was yet shown which had been used during the singing-class, also the bed on which the indefatigable Pontiff reclined when, in the latter part of his life, his zeal still led him to visit his favorite school, to hear the scholars practice. In place of the whip, our teachers compel the violin bow to do a little extra duty in that way, now and then—sometimes to the utter ruin of that modern substitute, and the great delight of all but one of the assembly.

For thirteen centuries the Church has used the Gregorian Chant in her liturgy, and very probably will use it to the end of time. In the course of ages, harmonized music was introduced into that portion of the liturgy which could be sung by the laity; timidly at first, then growing bolder, until, gradually, worldly and profane compositions were sung, until the Council of Trent was on the point of banishing all but Gregorian music from the Church. Palestrina composed his famous Mass *Pape Marcelli*, based on the Gregorian mode, as a specimen of what figured church music should be, and the Council then agreed to tolerate figured music of that particular kind,—always, however, subordinate to the Plain Chant.

Since that time, figured music has again degenerated, and is perhaps more theatrical and worldly now in a majority

of the churches than it was three centuries ago. But our modern enlightened congregations imagine Plain Chant to be dull, monotonous, suitable only for penitential times; "why not," they say, "have the improved music, which delights the heart and pleases the ear? Gregorian was good enough for the *dark ages*, but will not bear the glare of our progressive age." We have heard, over and over, these silly objections of people who would set up their own shallow opinions against the wisdom of the Church. Do you go to church to pray, or to listen to a concert? Do you wish to hear the same Italian love *aria* which was given at a fashionable *soirée* on Saturday evening, sung by the same *prima donna* on Sunday, set to the holy words of the *O Salutaris* or *Tantum ergo*? What do you care for the words, whether they be Italian or Latin: you came there to enjoy yourself. Is this what the Church expects from her children? No; she desires them to pray, and the Gregorian Chant, or something similar to it, is the only music which harmonizes with real prayer.

Pure Gregorian Chant is wanting in two of the elements which constitute modern music, harmony and rhythm. It retains only melody, pure, simple, diatonic melody, such as the child learns in its first scale. It is therefore suitable to all capacities, and, for this reason, best calculated for congregational singing, which the Church has never ceased to recommend; the custom of putting a few good singers in a loft in the rear of the church is an invention which must have been originated by pride, and has done more to foster that vice, and a variety of other evils, than any innovation we know of.

Uncultivated ears never find anything agreeable in music when they miss a strongly-marked rhythm. To them a dance is the most enjoyable form of music; they can nod their head to the time, and go to sleep perhaps. Persons who have had more experience find this kind of music monotonous, and receive much more enjoyment by following the artistic combinations of harmony and melody in more classical compositions.

From what has been said, it is plain that neither of these classes will find in the Gregorian that purely musical enjoyment which they seek for outside of the Church, and hence the foolish prejudice against it from persons who forget that they go church to pray. Only simple melody, which the most ignorant understand, and yet which can, in its untrammelled freedom, give scope to the most cultivated singers to express their feelings—always, however, in a prayerful manner.

As to these melodies that have come to us from the *dark ages*, what do great musicians say about them? Let us hear Mozart: "I would give all my fame if I could boast of being the author of a single one of the *Prefaces*" (in Gregorian Chant, as sung by the priest during Mass). Hector Berlioz, one of the ablest musical critics of our century, says: "Nothing in modern music is comparable to the effect produced by the *Dies Ira*," a Gregorian *Requiem*. Another great composer says that "some of the Gregorian melodies are as diamonds to charcoal, when compared to our modern music." The learned Protestant writer Thibaut says: "The Catholic Church did well in retaining the great old Hymns; truly exalted, heavenly music, which were composed in her most flourishing periods, nurtured by her art and genius, and which produce a deeper impression than most of our modern compositions." G. E. Stehle, a member of the great St. Cecilia Society, now actively engaged in the reform of church music here and elsewhere, says,

speaking of Gregorian Chant: "Church committees, choir directors, people! how long will it be before you will understand what is to be had everywhere and always: the cheapest, most reasonable, and therefore most practicable and best? I do not believe or say that we can have good chanters at once, but if you do not commence study and practice you will never attain the end."

Rev. Father Witt, President of the St. Cecilia Society of Germany, relates the following incident in one of his lectures: "In the monastery of Beuron (Sigmaringen), Gregorian Chant is the music used exclusively; year after year only Plain Chant. And what do the people say? I attended High Mass there, with five other gentlemen from different parts of the country. Being in a front pew, I looked around to see if we were the only ones present, and found to my surprise that the large church was almost filled; and yet by this profound silence the congregation behaved in a manner which might be called holy. My companions shared my astonishment. After High Mass, many remained until the chanting of *Sext* was finished and the monks had left the choir in solemn procession. Again I say the behavior was holy, and this was effected by the *eiskalte, ash-grane* (ice-cold, ash-gray) Plain Chant. It must be confessed, however, that the monks sang it more like angels than men."

Personal.

—Mr. S. Hastings, of Leavenworth, Kansas, was at Notre Dame on the 4th.

—Rev. W. Doherty, of '53, died lately at Kenosha, Wis., where he had been parish priest. He was a good, zealous priest.

—Joseph E. Marks (Commercial), of '75, having been off on a pleasure trip, has returned to Chicago, where he is doing well.

—E. W. Robinson (Commercial), of '74, is now residing in Millview, Florida, where he is in the drygoods business with Geo. W. Robinson.

—Wallace Dodge (Commercial), of '67, who is in the stove business at Mishawaka, was at Notre Dame on the 4th inst. He was on matters of business.

—Chas. and Wm. Hake, of Grand Rapids, Mich., having made a tour through Europe, visiting Germany, France, Italy, Spain and England, have returned to College.

—Chas. A. Berdel, B. S., of '74, was, we learn from the *Times*, married, at Galesburg, Ill., a few days since, to Miss Frances A. Moore, of that city. He is the second of the class that has married. We wish him and his bride every happiness conceivable.

—Among the visitors to the Notre Dame the past week were A. B. Rappley, Prof. David Swing and F. A. Hoffman, of Chicago, D. S. Marsh, John N. Lederer, John Klingel and F. Mayer, of South Bend; Daniel Doherty, of Iowa; and S. Hastings, of Leavenworth, Kansas.

—A. H. Mitchell (Commercial), of '72, writes us from Room 20, Exchange Building, Chicago, not to take his name in vain. We would not do so, only A. H. has left here such a reputation for drollery and wit that it would be impossible for him to come here without having his name taken in some way or other.

—Philip E. Cochrane (Commercial), of '72, died at San Francisco, California, on the 2d of October. Mr. Cochrane was one of the best-hearted young men, and numbered among his friends every one with whom he became associated both at college and in the world. His relatives have our sincerest sympathies in their bereavement. He was still quite young when death overtook him, being in his 24th year.

—A friend, travelling in California writes to us from Healdsburg, in that State, as follows: "I spent a very pleasant evening with an old student of Notre Dame, Mr. Gambee.

He was more than pleased and surprised when I called on him. It is surprising how well he has done in such a short time. He is one of the leading young men of the county. He is principal of the city school, where there are some 300 children; he is esteemed by every one for his gentlemanly behavior. He is quite absorbed in his vocation and happy. He thinks this place is next to heaven."

Local Items.

- VOTE FOR STACE.
- Indee-ed, yes indee-e-ed!
- It is getting almost too chilly for baseball.
- The Seniors have great times with their foot-ball.
- The Philopatrians have had large accessions to their ranks.
- The velocipede last received for the Minims is a very handsome one.
- Quite a number of students went out for walnuts, etc., on Wednesday last.
- The crayon portrait of Prof. J. A. Lyons attracts many visitors to the Studio.
- The firemen in the recreation halls will soon have occasion to attend to their work.
- Bulletins were made out on Wednesday last, and by this time have all been sent off.
- The number of pupils taking lessons on the piano in the Minims is greater than usual.
- The St. Cecilians are very active, holding every week spirited and interesting meetings.
- Carpenters, masons and calciminers have been doing good work at the Scholasticate the past week.
- The fact of having an orchard adjoining their playgrounds is appreciated and enjoyed by the Minims.
- The large oil-painting now hung in the new church was lately brought from Rome. It is finely executed.
- Last Wednesday the Minims made a very successful nutting excursion, bringing home about five bushels of nuts.
- The Boat Club have had very good times sailing on the upper lake. But are we to have a rowing-match this year?
- There will be a boat-race next Friday forenoon, at ten o'clock, between the crews of the Minnehaha and the Hiawatha.
- No matter whether you vote for Blue Jeans or Ben. Harrison next Tuesday, be sure to vote for A. J. Stace for County Surveyor.
- Mr. Tilden's antipathy to monopolies and "rings" is so rooted in his very nature that he cannot even endure the idea of a Wedding Ring.
- The Thespians will give an Entertainment next Thursday evening in Washington Hall at 7 o'clock p. m., at which they will produce "Waiting for the Verdict."
- The short delay in getting out the SCHOLASTIC last week was caused by repairs on the steam-engine. We expect it to be out in time hereafter without fail.
- Hereafter, in order to accommodate the students who sing, we will each week print a list of the Psalms and the name of the hymns to be sung at Vespers the following Sunday.
- On the 2d inst, the Feast of the Guardian Angels, the Sodality of that name had a banquet and recreation. The ex-members of the Sodality now in the Junior Department were present.
- When a man declines to run for office nowadays, they call it his "declination." Why lift him up into the seventh heaven in that way? Surely "declension" would be more grammatical.
- Another chapel is to be made in the fifth story of the College for the accommodation of the students, the old chapel being too small to seat all the students at the Wednesday morning Mass.

—Everyone writing to students, etc., should please take notice that the proper, post-office address is "Notre Dame P. O., Indiana." It is unnecessary to add South Bend, University, or anything else.

—Solemn Pontifical High Mass will be sung by Rt. Rev. Dr. Dwenger to-morrow morning at 7.30 o'clock, at which Mass all the clergy now making their retreat here will receive Holy Communion.

—The singing at Vespers last Sunday afternoon was a remarkable improvement, and if the singing by the students continues to improve we have no doubt but that it will surpass anything ever heard at Notre Dame.

—At the fifth regular meeting of the Columbian Club, declamations were delivered by Messrs. C. Saylor, W. Fowler, E. Riopelle, P. Hagan and J. Schlink. J. Patterson was elected Second Critic, and J. Kinny Prompter.

—MR. EDITOR, Dear Sir:—Is "Peony" an allowable rhyme for "South Carolina," according to the recognized principles of negro minstrelsy? I want to know because I'm writing something on the Centennial. MAGGOTS.

—We crossed the Atlantic together. He was studying German with the view of astonishing the natives in Heidelberg. "Wie befinden sea-sick?" asked he, as we arose from our berths after a wretched night. "Don't mention it," said I, "but heave ahead!" He hove to.

—MR. EDITOR, Sir:—Do you consider the expression "Dante minor" used by Horace (*Liber 1, Epistola xvii, Line 22*) a confession of his own inferiority to Dante, and if so, did Dante belong to a previous epoch, or was he co-eval with Horace? CLASSICUM TUTOREM.

—Every one should remember that writing in newspapers is forbidden by law, and subjects the writer to a heavy fine. Besides, as the authorities here are law-abiding people, all SCHOLASTICS on which anything has been written are stopped before they reach the post-office. It is allowed, however, to mark with ink any item, etc., one wishes to call particular attention to.

—To-morrow the Feast of the Maternity of the Blessed Virgin, *Missa de Angelis*, page 42 of the *Kyriale*, will be sung at the 10 o'clock Mass. Vespers, of the B. V. M., may be found on page 213 of the *Vesperal*, the *Ave Maris Stella* on page 247, the *Magnificat* (No. 8) on page 231, and the *Salve Regina*, on page 237.

—The Roll of Honor published every week in the SCHOLASTIC contains the names of those who, during the week preceding the publication, have distinguished themselves by their good conduct in class, in study halls, etc. It should be the aim of every student to have his name figure on this roll. The class-honors are given to those students who have for four weeks given entire satisfaction to the teachers of all their classes.

—So far, the Georgetown College Journal and the Niagara Index are the only ones of our Catholic college exchanges that have visited us this year. We hope ere long to see the others putting in an appearance, hale and hearty. As it is, we give the Index and Journal a cordial greeting, and wish both them and the institutions they represent the handsome support they so richly deserve. The Alumni of Georgetown and Niagara may well be proud of the Journal and the Index.

—We are sorry to announce that Bro. Crispinian met with quite a severe accident last Wednesday evening, both of his lower limbs being considerably fractured. The small car used in conveying dishes from the refectory to the kitchen upset, and fell upon him with all its weight. It was at first supposed that his injuries were much greater than they really are. He will be confined to his bed for a week or two. Since receiving the injuries he has been greatly missed in the refectory.

—MR. EDITOR, Dear Sir:—Being about to take a trip to the North Pole, and desiring to be thoroughly posted on the whale question, considered scientifically, theologically, hermeneutically and ichthyologically, allow me to propound the following queries:

- 1st, Is a Whale a Fish?
- 2d, Was the Fish that swallowed Jonah a whale?
- 3d, Can a Catholic conscientiously eat whales on a Friday, and if so, how many?

4. How much whaling does it take, on an average, to make one blubber?

A speedy, succinct, and brief response to the above questions will much oblige Yours truly,

A. CONSTANT WHALER.

—The following is a synopsis of "Waiting for the Verdict," the play to be produced on next Thursday evening: Act I.—The Roseblades.—Envy at work.—Unjustly fined.—Threats of revenge.—Troubles at the Castle.—A murder at midnight.—Escape of the guilty.—The innocent accused.—Grief and sorrow in the home of the Roseblades. Act II. Assize Court.—Depositions of the Witnesses.—"Waiting for the Verdict."—Guilty! Act III.—The cell of the condemned.—Sad meeting of the Roseblades.—Hope of a Reprieve.—On to London.—The Villain on the wake.—The Reprieve granted.—The mystery of the murder unveiled.—Villainous plans defeated.—On to the Scaffold.—Truth and Justice Prevail.—TABLEAU.

—An observer writes to us that last Friday the boys having been allowed a half day's "rec," and as it was rather chilly for baseball, they concluded to have one of the old-fashioned games of football for two barrels of apples. B. Heeb, of Dubuque, and J. Hagerty, of St. Louis, were chosen as captains,—not on account of their age or size, as they are both rather young, but it is said they play more football for their inches than any boys in the place. They chose sides according to the old spelling-school style. Forty-two boys were chosen by each, only a few sombre individuals remaining out of the game. Heeb's team, from the color of their handkerchiefs, were termed the whites, Hagerty's, the reds; no doubt because the St. Louis boys are rather partial to the color, on account of their famous baseball club. Game was called at 2.30 p. m. with quite an assemblage of spectators. After a struggle of twenty minutes the whites succeeded in getting the ball to the goal, amidst intense excitement. They also won the second inning. The reds, however, won the third inning in less than fifteen minutes after the ball was tossed in the field. The excitement was at fever-heat when the fourth inning opened and took three quarters of an hour for the reds to become the victors. The antics of some of the members of the reds over the result would remind one of Robinson Crusoe's man Friday on discovering his father. Shortly after the opening of the fifth inning it began to rain, and the game was called. The umpire decided it a draw-game, and the apples were shared between both clubs.

—The pilgrimage from Mishawaka to the new church of Our Lady of the Sacred Heart at Notre Dame was by far larger than that of last year. The pilgrimage will now be made regularly every year on the Feast of the Rosary, and if it increases in number each year as it has the past, the multitude of people attending will be enormous. Last year the number was not more than five or six hundred, including the people of Lowell and South Bend who took part. This year fully three thousand people from Mishawaka and the neighborhood of Notre Dame took part in the exercises. The pilgrims from Mishawaka having arrived at Lowell, they received large accessions from that place and South Bend, the school-children and members of the societies in regalia falling into line with flags and banners. Arriving at Notre Dame, the procession had swelled to such proportions that the Church of Our Lady at Notre Dame was filled to overflowing. A number of the members of the Young Ladies' Sodality bore a beautiful large wax candle, some six feet high, and which they placed as a votive offering in the Sanctuary before the statue of the Blessed Virgin and lighted shortly after the commencement of High Mass. The Celebrant was Rev. Louis J. Letourneau, assisted by Rev. Peter Lauth as Deacon, Rev. M. Shea as Subdeacon and Rev. V. Czhyzewski as Master of Ceremonies. The Mass, sung by the choir of St. Joseph's Church Mishawaka, was Kaim's *Jesu Redemptor* from the repertory of the St. Cecilia Society. It was executed in a style worthy of the choir, which enjoys the highest reputation in Northern Indiana. The sermon, an elegant and appropriate discourse on the great festival, was delivered in that grand and forcible style so characteristic of the preacher, Rev. A. B. Ochtering, through whose zeal the pilgrimage was so successfully made. After Mass the pilgrims visited the Chapel of Our Lady of the Angels, the Chapel of the Immaculate Conception and the Mortuary

Chapel in the Cemetery of the Congregation of Holy Cross. After dinner the pilgrims went in a body to the Chapel of Loreto, at St. Mary's, a mile distant from Notre Dame. On their return from St. Mary's, Benediction of the Blessed Sacrament was given in the Church of Our Lady of the Sacred Heart, after which the German pilgrims all united in singing the *Grosser Gott wir loben Dich*, during which the great bell thundered and the chime of twenty-four bells pealed forth in joy. The pilgrims then began the recitation of the Rosary, which they continued as they returned to their homes. Altogether this pilgrimage was a public manifestation of faith such as has never before been made in Indiana.

—The following is the programme of the Entertainment to take place next Thursday evening at 7 o'clock:

Music—Grand March.....N. D. C. Band
Music.....University Orchestra
Latin Address.....Wm. P. Breen
Greek Address.....John G. Ewing
French Address.....Ambrose Hertzog
Quartette—*Gaudeamus*.....Arion Quartette
Minim Address.....P. Heron
German Address.....A. K. Schmidt
Junior Address.....A. Burger
Senior Address.....W. T. Ball
Music.....University Orchestra
Prologue.....Carl Otto

WAITING FOR THE VERDICT,

OR, FALSELY ACCUSED.

A Domestic Drama in Three Acts, Slightly Remodelled for the Thespians.

Dramatis Personæ:

Jasper Roseblade.....W. T. Ball
Jonathan Roseblade (Father to Jasper and Claude)
.....T. C. Logan
Claude Roseblade.....A. K. Schmidt
Humphrey Higson (Steward to Earl of Milford)
.....H. C. Cassidy
Jonas Hundle (formerly a Poacher).....A. J. Hertzog
Owen Hylton (Vicar of Milford).....John G. Ewing
Blinkey Brown. } Broken-down Sports { ..E. F. Arnold
Squinty Smith. } ..L. D. Murphy
Lord Viscount Ellmore }
Grafston (Counsel for the Prisoner) } ..Carl Otto
Lieutenant Florvil.....W. P. Breen
Sir Henry Harrington (a Magistrate).....N. Mooney
Sergeant Stanley (Counsel for the Prosecution) }
Lord Chief Justice.....F. S. Hastings
Clerk of the Court.....P. J. McHugh
Sheriff.....J. McEniry
Usher.....L. Evers
Bailiff.....P. M. Tamble
Foreman of the Jury.....H. Maguire
Game Keepers.....L. Maas
.....W. Roelle

Barristers, Jurymen, Policemen and Spectators.

[During the Acts, the Orchestra will play, and there will be solos, etc., on piano by a number of students]

Epilogue.....W. T. Ball
Closing Remarks.....Very Rev. E. Sorin, C. S. C.
Music.....N. D. C. Band

—The biennial Retreat of the secular Clergy of the Diocese of Fort Wayne commenced last Tuesday, and will terminate on Sunday next. Rev. Frederick Wayrich, C. S. R., conducts the sacred exercises. The name of F. Wayrich is already a familiar one in the household of the Church. His missionary labors among the laity of the United States have borne the richest fruits. His services have been equally acceptable to the Clergy. If the word of God is of itself living and effectual, and more powerful than a two-edged sword, who can estimate the power of that word when accompanied by holiness of life, zeal for God's glory, deep learning and genuine eloquence? Father Wayrich has the art of presenting the jewel of Gospel truth in a rich setting of gold. His style is clear as crystal and flowing as the mountain spring. The Sacred Scriptures and Tradition furnish him with the golden warp of his discourse, logic and experience are the silvery woof, while Philosophy, History, Sacred and Profane, with the Natural Sciences

afford the apt and beautiful illustrations which ornament the sacred texture. The clergy of Fort Wayne will not soon forget the burning words of the eloquent and pious Redemptorist, whose motto is ever *Excelsior*. The following are the names of the clergymen present: Rt. Rev. Joseph Dwenger, D. D., Bishop of Ft. Wayne; Very Rev. J. Benoit, V. G.; Rev. E. König, Rev. J. Rademacher, Rev. J. H. Brammer, Rev. J. R. Dinnen, Rev. J. Wehmhoff, Rev. Theod. Hibbeln, Fort Wayne; Rev. Jos. Nussbaum, Hesse-Cassel; Rev. H. Hellhake, Columbia City; Rev. Theod. Wilken, Arcola; Rev. Fred. Von Schwöddler, Decatur; Rev. B. Wiedan, New Haven; Rev. A. Young, Auburn; Rev. Fred. Franzen, Leo; Rev. D. Duehmig, Avila; Rev. M. Noll, Elkhart; Rev. A. B. Oechtering, Mishawaka; Rev. T. O'Sullivan, Laporte; Rev. Theo. Borg, Fort Wayne; Rev. Jno. F. Lang, Chesterton; Rev. Julius Becks, Michigan City; Rev. G. Zurwellen, Plymouth; Rev. M. O'Reilly, Valparaiso; Rev. A. Heitmann, St. John's; Rev. F. X. Deimel, Cedar Lake; Rev. C. Steurer, Dyer; Rev. M. Zumbulte, Rennssalaer; Rev. Jos. A. Stephan, St. Pierre; Rev. A. Messmann, Kentland; Rev. T. Cahill, Covington; Rev. T. Ryan, Lebanon; Rev. M. E. Campion, Rev. M. M. Hallinan, D. D., Lafayette; Rev. J. Bleckman, Delphi; Rev. H. Köne, Rev. F. Lawlor, Rev. B. Kröger, Logansport; Rev. H. Meissner, Peru; Rev. F. Lordeman, Kokomo; Rev. Jos. Dempsey, Fulton; Rev. Fred. Wichman, Wabash; Rev. Jos. Grogan, Lagro; Rev. Wm. Woeste, Huntington; Rev. Jos. Crowley, Anderson; Rev. J. H. Quinlan, Union City; Rev. Wm. Schmidt, Muncie; Rev. C. Wardy, St. Vincent's; Rev. F. X. Baumgartner, Turkey Creek; Rev. G. Steiner, Huntington. The following priests are absent on missionary duty, by direction of the Rt. Rev. Bishop: Rev. L. Mönch, Rev. Louis Geers, Rev. F. Kelley, Rev. F. X. Agge, Rev. C. Maujén, Rev. Jos. Hartmann, and Rev. Fathers Marck, Keordt, Hueser, D. D., Machiditzky, and Joseph Oechtering.

Obituary.

MRS. ELIZABETH ELEANOR TONG, mother of Prof. Tong, departed this life at her residence in South Bend at four o'clock on Friday afternoon, Sept. 29th, in the sixty-fourth year of her age. If the character of the Christian mother is to be known by that of the household over which she presides, by the virtue of the sons and daughters who have grown to a superior manhood and womanhood under her fostering care, then are we to look upon this unassuming, intelligent, long-suffering lady as one of the noblest ornaments of her sex. And that this was her true character no one needs to be informed that was ever privileged to meet with her in the sweet companionship of her own home. Besides Professor Tong, she has left behind her five children—three daughters, who are Sisters of the Holy Cross, and a daughter and son who have resided with her. For several years she has been an invalid, confined for most of the time to her room, and during the last twelve years she has been entirely deprived of her sight. In her affliction she has been an example of Christian resignation. Naturally of a cheerful disposition and a bright mind, she was a fluent conversationalist, and no more agreeable companion could be found than this gentle lady, whose ready memory ran back for over half a century. In listening to her, one quickly forgot that she had been so long shut out from the light of day, that the time of hopeful youth was no more, and that she had been for years an uncomplaining sufferer—so far can the pure heart and immortal spirit rise superior to the feeble body. To her bereaved children we express our heartfelt sympathy in the loss which they have sustained, but the sorrow which they feel must truly be that sublime grief which is tempered with joy. She has indeed departed from them, but it was when full of years and with the consciousness of a life well spent; and while she was borne in silent state from the home which she had so long blessed with her presence, while the solemn services of the Church were chanted over her bier, while the eloquent discourse of Father Colovin was sinking into the hearts of the relatives and numerous friends who were gathered at her funeral, and finally, while they gazed for the last time upon her face at the door of the tomb, her children must have felt that for her it was a blessed thing to have lived such a life and to

have died such a death, and for them that it was a blessed thing to be the children of such a mother.

Mrs. Tong was born in Chambersburg, Penn., in the year 1813. She removed with her late husband and their children to South Bend in 1868. After a long course of conscientious study and most careful instruction she was by the grace of God converted to the Holy Catholic Church, and baptized by Very Rev. Father Sorin. Since then she has enjoyed the utmost peace of mind, confident in the goodness and mercy of God, and with the most lively faith in the truths of His holy religion. She died as she had lived, surrounded by her children. Almost as closely attached to her as her own children were the Sisters of the Holy Cross, from whom she received every attention that religion and affection could bestow. The floral decorations on the bier, and surrounding it, were the most beautiful that loving sympathy and good taste could suggest and that the hand of art could execute. They were the offering of the good Sisters and of the young ladies of St. Mary's Academy.

Roll of Honor.

[In the following list are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

A. Ames, W. Breen, P. Cooney, R. Calkins, H. Cassidy, M. Cross, L. Evers, J. Ewing, J. Fitzgerald, J. Gray, T. Garso, T. Garrity, A. Hertzog, F. Hastings, J. Herrmann, J. Krost, J. Kinney, T. Logan, J. Larkin, L. Murphy, H. Maguire, F. Maas, N. Mooney, J. Montgomery, P. J. Mattimore, P. W. Mattimore, T. McGrath, J. McEniry, J. McHugh, C. Otto, J. O'Rourke, J. Patterson, T. Quinn, J. P. Quinn, J. J. Quinn, E. Riopelle, G. Saylor, T. Summers, F. Schlink, P. Skahill, A. Schmidt, P. Tample, J. Vanderhook, C. Whittenberger, E. White.

JUNIOR DEPARTMENT.

A. Bergek, W. Brady, A. Burger, J. Burger, C. Clarke, G. Cassidy, W. Connelly, F. Cavanaugh, J. Duffield, J. English, R. French, C. Faxon, R. Golsen, A. Gerlach, J. Healy, P. Haney, J. Haney, J. Ingerson, C. Johnson, R. Keenan, A. Keenan, J. Krost, M. Kauffman, J. Knight, O. Lindberg, F. Lang, C. Larkin, J. Larkin, F. Lancaster, J. Lomax, J. Lumley, J. Mosal, R. Mayer, E. Moran, T. Nelson, W. Ohlman, C. Orsinger, J. O'Meara, E. Pennington, E. Poor, J. Reynolds, J. Rothert, F. Rheinboldt, C. Roos, G. Sugg, W. Taulby, N. Vanamee, J. White, W. Widdecombe, L. Garceau.

MINIM DEPARTMENT.

G. Lowrey, G. Hadden, E. Carqueville, G. Lambin, P. Heron, W. Coolbaugh, J. Scanlan, W. McDevitt, G. Rhodius, C. Reif, A. Sehnert, H. Riopelle, F. Carqueville, John Inderrieden, Jos. Inderrieden, C. Kauffmann, A. Reinboldt, H. Kitz, C. Long, P. Nelson, R. Pleins.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

COLLEGIATE COURSE.

SENIORS.—J. Ewing, C. Otto, W. Ball, N. Mooney, H. Cassidy
JUNIORS.—W. Breen, J. McHugh.
SOPHOMORE.—A. Hertzog, P. Skahill, J. McEniry.
FRESHMAN.—H. Maguire, L. Evers, J. P. Quinn, P. Tample, F. Maas, F. Hastings, W. Roelle, A. Burger, P. Schnurrer.

MINIM DEPARTMENT.

H. Riopelle, F. Carqueville, C. Kauffmann, John Inderrieden, F. Gaffney, A. Sehnert, Jos. Inderrieden, H. Kitz, C. Long, A. Rheinboldt.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the Competitions, which are held monthly.—DIRECTOR OF STUDIES.]

COLLEGIATE COURSE.

J. Ewing, in Philosophy, Physics, Mechanics, *ex æquo*; W. Ball, Astronomy, Gen. Geometry; H. C. Cassidy, Analytical Mechanics, *ex æquo*; N. J. Mooney, Zoology, Botany; W. P. Breen, Logic; J. McHugh, Greek; P. Skahill, Geology, Conic Sections, *ex æquo*; L. Evers, Greek, Physiology; F. Hastings, Ancient

History, Eng. Composition, Algebra, Geometry; W. W. Dodge, Algebra; J. Hagerty, Latin; J. Patterson, Algebra; J. Kenny, Greek, Geometry, *ex æquo*; A. Widdecombe, Latin; H. Maguire, Conic Sections, *ex æquo*, Trigonometry; A. Hertzog, Geometry, *ex æquo*; J. P. Quinn, Eng. Literature; A. Keenan, Latin.

Saint Mary's Academy.

—St. Eusebia's Literary Society was fully organized Wednesday last, Sept. 27th. The following were the officers elected: President, Miss H. Russell; Vice-President, Miss C. Morgan; Secretary, Miss E. O'Connor; Treasurer, Miss G. Wells.

—The Pilgrimage to Loreto that took place last Sunday, under the direction of Rev. Father Oechtering, of Mishawaka, was an edifying sight. The Chapel of Loreto had been beautifully decorated for the occasion by the Children of Mary and the Holy Angels' Sodality, whose banners ornamented the walls. At the close of the devotions in the chapel, the Mishawaka choir sang a beautiful hymn to our Lady, and then, forming again in procession, passed through the Rosary Circle, reciting the Rosary on their way.

—The members of St. Teresa's Literary Society held their first meeting on the 13th ult. The principal object was to organize themselves and elect officers for the coming year. Miss Elizabeth Ritchie was chosen President; Miss Catherine Hutchinson, Vice-President; Miss Mary Cravens, Secretary; Miss Pauline Gaynor, Corresponding Secretary; Miss Maria Brady, Treasurer; Miss Adelaide Byrne, Librarian. The society has marked out a course of instructive reading, beginning with the Abbé Lacordaire's beautiful essay, "What is Life?" This lecture was finished on the 27th, and Young's "Night Thoughts" was begun. This work will be continued till finished.

For politeness, neatness, order, amiability, and correct deportment, the following young ladies are enrolled of the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall, J. Nunning, A. Byrne, M. Walsh, H. Julius, M. Dailey, P. Gaynor, K. Hutchinson, L. O'Neil, M. O'Connor, L. Kelly, B. Spencer, M. Cooney, H. Russell, C. Morgan, C. Boyce, J. Cronin, H. Hawkins, A. Rowland, A. Cullen, E. Lange, H. Dryfoos, M. and E. Thompson, E. O'Connor, L. Rodenberger, S. Moran, M. O'Mahoney, L. Weber, G. Wells, M. Carroll, C. Silverthorn, E. Bouton, M. Coughlin, M. Dalton, E. Davis, E. Forrey, A. Woodin, E. Pleins, J. Stough, D. and A. Cavenor, L. Kirchner, L. Tighe, L. Schwass, A. Koch, E. Dalton, M. Pomeroy, K. Burgie, P. Wilhelm, J. Burgert, G. Conklin, D. Locke, M. Markey, L. Davenport, M. Usselman, M. Halligan, M. Hungerford, I. Cook, J. Burgie, M. Smalley, M. Parney, L. Wier, C. Thayer.

HONORABLY MENTIONED FOR IMPROVEMENT IN ENGLISH LESSONS.

GRADUATING CLASS—Misses L. Ritchie, A. Walsh, A. O'Connor, L. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall.

1ST SENIOR CLASS—Misses A. Byrne, M. Walsh, H. Julius, M. Dailey, P. Gaynor, K. Hutchinson, L. O'Neil, A. Harris, M. O'Connor, L. Kelly.

2D SR. CLASS—Misses H. Russell, C. Morgan, C. Boyce, J. Cronin, H. Hawkins, A. Rowland, A. Cullen, E. Lange, H. Dryfoos, M. and E. Thompson, S. Moran, M. O'Mahoney.

3D SR. CLASS—Misses L. Weber, G. Kelly, M. Carroll, C. Silverthorn, E. Bouton, G. Wells, M. Coughlin, E. Davis, E. Forrey, A. Woodin, E. Pleins, J. Stough.

1ST PREPARATORY CLASS—Misses L. Schwass, A. Koch, E. Dalton, M. Pomeroy, K. Burgie, J. Wilhelm, J. Burgert, G. Conklin, L. Davenport, D. Locke.

2D PREP. CLASS—Misses M. Usselman, M. Halligan, M. Hungerford, I. Cook, J. Burgie.

3D PREP. CLASS—Misses M. Smalley, M. Parney, L. Wier.

ART DEPARTMENT.

DRAWING.

1ST CLASS—Misses M. and E. Thompson.

4TH CLASS—Miss D. Cavenor.

5TH CLASS—Misses M. Smalley, J. Richards, C. Silverthorn, A. Williams and A. Getty.

PAINTING IN WATER-COLORS.

3RD CLASS—Misses A. Cullen and L. Kirchner.

OIL-PAINTING.

2D CLASS—Misses L. Ritchie, C. Morgan and P. Gaynor.

3D CLASS—Misses E. Lange, A. Koch, S. Moran, M. O'Connor.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC FOR THE MONTH OF SEPTEMBER.

Misses B. Spencer, H. Julius, J. Nunning, K. Hutchinson, M. Cravens, H. Hawkins, G. Wells, A. Byrnes, M. Julius, A. Harris, L. Kirchner, A. Koch, A. Rowland, J. Cronin, C. Silverthorn, L. O'Neil, M. Spier, C. Morgan, M. Usselman, A. Henneberry, M. Pleins, D. Locke, A. O'Connor, A. Gordon, G. Kelly, J. Bennett, M. Thompson, E. Thompson, D. Cavenor, A. Kirchner, A. McGrath, L. Johnson, L. Hutchinson, E. Lange, L. Walsh, M. O'Connor, N. McGrath, A. Walsh, P. Gaynor, J. Wilhelm, M. Walsh, H. Dryfoos, A. Morgan, L. Forrey, E. Forrey, M. Dalton, E. Dalton, J. Burgert, M. Downey, A. Burgie, J. Burgie, A. Getty, A. Woodin, C. Boyce, I. Cook, M. Robertson, L. Beall, D. Hayes, M. Markey, L. Kelly, M. Brady, L. Schwass, A. Ewing, M. Mulligan, M. Ewing, A. Cavenor, N. Hackett, C. Vannam, L. Wier, C. Carroll, E. Bouton, R. Casey, M. Halligan, G. Conklin, M. Coughlin, M. Parney, A. Peak, L. Tighe, L. Davenport, L. Cox, M. Cox, E. Mulligan, M. Davis, L. Lambin, L. Ellis, E. Wooton.

HARP—E. O'Connor, D. Cavenor.

ORGAN—M. Usselman.

HARMONY—J. Nunning, B. Spencer, E. O'Connor, H. Julius.

VOCAL MUSIC.

1ST CLASS—Misses E. O'Connor and B. Spencer. 2D Div.—Miss D. Cavenor.

2D CLASS—Misses A. Byrnes and C. Morgan.

3D CLASS—Misses L. Kirchner, J. Bennett, M. Walsh, A. Kirchner, A. Walsh, D. Gordon and L. Walsh. 2D Div.—R. Casey. Not yet classed—Misses M. Coughlin, L. Weber, E. Dalton, M. Usselman, J. Cronin, A. Rowland, M. Dalton, H. Dryfoos, D. Locke and L. Hutchinson.

GENERAL CLASS—Misses L. Tighe, Markey; Allie, Getty and Alice Williams, and J. Butts.

HONORABLY MENTIONED IN CLASSES.

LATIN.

1ST CLASS—Misses M. Cravens, N. Davis.

2D CLASS—Misses L. Rodenbergen, H. Russell, M. Carroll, H. Hawkins.

FRENCH.

1ST CLASS—Misses L. Beall, M. Thompson, E. Thompson, A. Harris, N. McGrath.

2D CLASS—Misses H. Russell, J. Burgert, N. McGrath, E. Whight, J. Bennett, C. Silverthorn, A. Walsh.

3D CLASS—Misses M. Brady, M. Daily, E. Rodenbergen, M. Walsh, M. O'Connor.

4TH CLASS—Misses A. Byrnes, S. Moran, J. Cronin, J. Stough, D. Locke, M. Ewing, M. Mulligan, E. Mulligan, L. Hutchinson, A. Williams, J. Etty, A. Ewing.

GERMAN.

1ST CLASS—Misses J. Nunning, M. Faxon, A. O'Connor, M. Julius, H. Julius, L. Kirchner, A. Kirchner, L. Weber, M. Pleins, H. Dryfoos, L. Kelly.

2D CLASS—Misses E. Harris, L. Davis, M. Usselman, L. Walsh, S. Gordon, S. Henneberry, L. O'Neil, L. Johnson, E. Koch, M. Spier.

3D CLASS—Misses C. Boyce, J. Wilhelm.

FANCY-WORK.

Misses M. Faxon, L. Wier, M. Daily, E. Cook, H. Dryfoos, L. Rodenbergen, E. Dalton, L. Ellis, N. McGrath.

—The annual concourse for the obtaining of fellowships to the Chaptal College and the Terrgot, Clobert, Lavoisier and Auteuil schools—all of the higher grades for boys in the city of Paris—took place on the 20th of July and the 3rd of August, with the following result: Among 205 boys declared admissible, 59 belonged to the schools taught by secular teachers and 146 to those taught by religious. The first 50 members belonged to the Brothers' schools, with the exception of Nos. 12, 23, 31 and 34, obtained by boys of the secular schools. Among 80 scholarships (*bourses*) to be gained, only 14 were gained by the secular schools, whilst the Brothers' schools had the 66 others between them. The communal schools taught by Brothers are only 54, whilst 86 communal schools are taught by lay teachers. Besides this, the boys of the inferior private schools are at liberty to take part in the contest. These schools are also taught by laics.

THOMAS B. CLIFFORD

(Of the Class of '62)

ATTORNEY AT LAW, NOTARY PUBLIC, AND
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Yankee Doodle.	Marseilles Hymn.
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Columbia the Gem.	King Oscar. [Swedish.]
Watch on the Rhine.	Campbell's are Comin'.
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Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	†Night Express
Lv. Chicago....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 00 "	6 30 "	7 40 "	11 15 "
" Niles	9 02 "	12 09 p.m.	8 20 "	8 55 "	12 35 "
" Jackson....	2 08 p.m.	3 55 "	Express.	12 40 a.m.	4 52 "
Ar. Detroit.....	5 45 "	1 25 "		3 30 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
" Jackson.....	10 40 "	12 32 p.m.	7 15 "	9 25 "	12 42 a.m.
" Niles	3 45 p.m.	4 23 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 10 "	5 35 "	7 50 "	4 05 "	5 50 "
Ar. Chicago.....	7 30 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.

GOING NORTH.

Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 06 a.m.	\$7 00 p.m.
" Notre Dame—	8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

GOING SOUTH.

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
§Sunday only.

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Springfield and St. Louis Ex. via Main Line.	7 50 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line.	7 40 am	9 00 pm
Pekin and Peoria Fast Express.	4 00 pm	10 00 am
Peoria Day Express.	7 50 pm	9 00 am
Peoria, Keokuk and Burlington Ex.	7 40 am	9 00 pm
Chicago and Paducah Railroad Express.	7 50 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex.	2 40 pm	12 30 pm
Joliet Accommodation.	9 20 am	5 00 pm
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Peru accommodation.	5 00 p.m.	9 35 a.m.
Night Express.	10 00 p.m.	6 50 a.m.

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CONDENSED TIME TABLE.

NOVEMBER, 1875.

TRAINS LEAVE CHICAGO DEPOT,
Cor. Canal and Madison Sts. (West Side)
On arrival of trains from North and Southwest.

3 NEW YORK.	Trains with Through Cars:		No. 2.	No. 6.	No. 4.
	Day Ex.	Pac. Exp.	Day Ex.	Pac. Exp.	Night Ex.
	Ex. Sund'y	Daily.			Ex Sa & Su
Lv. CHICAGO.....	9 00 a.m.	5 15 p.m.			10 00 p.m.
Ar. FT. WAYNE.....	2 10 p.m.	11 25 "			6 15 a.m.
" Rochester.....	1 04 a.m.	11 12 a.m.			5 54 p.m.
" Pittsburgh.....	2 10 "	12 15 "			7 05 "
Lv. Pittsburgh.....	2 55 "	1 10 p.m.			8 10 "
Ar. Cresson.....					
" Harrisburg.....	11 30 a.m.	11 05 "			3 45 a.m.
" Baltimore.....	6 25 p.m.				7 35 "
" Washington.....	9 07 "				9 02 "
" Philadelphia.....	3 30 "	3 10 a.m.			7 35 "
" New York.....	6 45 "	6 50 "			10 25 "
" New Haven.....	11 52 "	10 40 "			3 26 p.m.
" Hartford.....	1 27 a.m.	12 11 p.m.			
" Springfield.....	2 20 "	12 57 p.m.			
" Providence.....	5 10 "	3 48 "			7 4 "
" Boston.....	6 15 "	4 50 "			9 05 "

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On and after Sunday, April 16, 1876, trains will leave South Bend as follows:

GOING EAST.

2 40 a. m., Night Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 40 p m; Buffalo 9 05.

10 36 a. m., Mail, over Main Line, arrives at Toledo, 5 35 p m; Cleveland 10 10.

12 27 p m., Special New York Express, over Air Line; arrives at Toledo 5 50; Cleveland 10 10; Buffalo 4 00 a m.

9 11 p m., Atlantic Express, over Air Line. Arrives at Toledo, 2 40; Cleveland, 7 00; Buffalo, 1 05 p m.

11 25 p m., Fast Mail, Main Line. Arrives at Toledo, 3 50 a m; Cleveland 7 10 a m., Buffalo 12 45 p m.

7 00 p m., Local Freight.

GOING WEST.

2 41 a. m., Express. Arrives at Laporte 3 35 p m. Chicago 6 a m.

5 06 a. m., Pacific Express. Arrives at Laporte 6; Chicago 8 20 a m.

4 54 p m., Special Chicago Express. Arrives at Laporte 5 50; Chicago, 8 20

8 01 a. m., Accommodation. Arrives at Laporte 9 01 a m; Chicago 11 30 a. m.

3 38 a. m., Fast Mail. Arrives at Laporte 4 28 a. m.; Chicago, 6 55 a. m.

8 55 a. m., Local Freight.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

CHARLES PAINE, Gen'l Supt.